

302 have their shoulders gummed and plaited with white feathers,
 593 somewhat resembling a shirt-vent. Other young men wear feather
 armlets. One woman was covered with white feathers from head
 to foot, with a brilliant plume in her hair. All young men and
 304 boys wear suspended from a hole in the lip, bored during infancy,
 a kind of chain called *nogodau*, about six inches long, made of flat
 oval-shaped bits of shell, terminating in a red feather. The older
 men have a plug in this hole, for if left open it causes difficulty in
 291 drinking. The young males wear around their loins a girdle over
 881 an inch wide woven from long tongue-like palm leaves. All males
 who have reached the age of puberty are obliged to wear a shield
 called *ba*. A large crescent is worn on the breast, suspended from
 the neck. A charm, worn on the breast and greatly prized, is made
 of rows of monkey teeth bound to bamboo rods sometimes eight or
 more inches long. They are loath to part with this, having re-
 ceived it as a present, and for other reasons. The huge horn claws
 of the taton canastro (*Prionotus gigas*) are also worn on the breast
 and are much esteemed. Coils of square plaited cord hang around
 the neck, and 10 or 15 yards of hair cord, made of the hair torn out
 of or cut from the heads of mourners during funeral ceremonies, are
 worn by men wound around the head. Beyond the ornaments
 above described the males dress or bedeck themselves only on
 special occasions.

292 Females above six to nine years of age also wear a sort of corset,
 562 made of the inner bark of a tree, especially tanned and prepared,
 and which encircles the body twice or nearly so. It is much like
 a bottomless cheese-box or bushel measure, and evidently at first
 causes much discomfort. Another strip of bark about six inches
 wide and four feet long, so prepared that it is almost like cloth,
 passes between the legs from front to back. With this gear, a
 female is considered properly dressed. When she becomes old, she
 often discards the corset and uses the soft bark instead.

[177] When a handkerchief or a small piece of cloth was obtained from
 us, the men tied it around the head or waist, with the points in
 front and the fly falling behind. The females and boys would hang
 it shawl-like over the shoulders or around the waist.

361 There were thirty huts in the village that encircled in a very
 346 irregular way, facing in every direction, a very large hut that stood
 in the center and was called *baehytu*. *Bae* (by) is the name of the
 ordinary family hut. This *baehytu* is the bachelors' hall, the
 headquarters of all the unmarried men, the workshop where the
 men make weapons and ornaments and instruments, the dining-

Cook]

BORORÓ INDIANS OF MATTO GROSSO, BRAZIL

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room, the town hall where most public functions occur, and the club where visitors are received and entertained. The back of the Ta-Dare-Mano Pare village is about 30 by 30 feet and 18 or 20 feet in height. The ridge-pole rests on three tall posts, and shorter posts support the principals. To the rafters and to the wall posts are tied a few bamboo poles, and upon these are bound, rather sparingly, long palm branches with tongue-like leaves to keep out most of the rain, the wind, and sun. It is entered through an opening at each end, like a hole in a haystack, and within is always damp, gloomy, and foul smelling. The family huts, built of the same material, are mostly like a roof resting on the ground and strongly resemble an old haystack with a hole eaten in each end, though occasionally the hut is raised a little and woven palm-branch tongues form a basket-like wall. Deep gloom reigns within these huts. They are made dark that they may be free from flies, and are dens of rubbish and filth. Stuck into the roof are bows and bundles of arrows, war clubs, fishing gear, and instruments and ornaments not in use at the moment. The occupants of this human lair are sprawled on a palm-leaf rug, with a log of wood four inches in diameter for a pillow, and sleeping, or gnawing an ear of corn, a bit of fish or vegetable, or sitting tailor fashion, making beads, arrows, or other objects, or kneeling by the little fire preparing food. When the filth becomes unbearable or disease is prevalent, they do not trouble to clean house, but simply abandon and burn the old and build a new one on a clean spot. Usually the entire village moves to a new place some distance away.

Two families nearly always occupy one hut, and sometimes three or four, or even five. Each family has its camp-fire, which, however, is very small, since the gathering of firewood costs the women much labor. Just over the fire and about two feet above the ground is a small wooden rack where fish and meat and vegetables are roasted or baked. About five feet above the fire is a second and quite large rack, the family pantry, where perishable food is preserved by the smoke of the fire below. Each family or individual has its mattress or rug of long woven palm leaves, and each one a pillow made by binding a small roll of green banana stalks or a length of wood three or four inches thick.

A day or so after our arrival a child of seven or eight years belonging to one of the leading families died. This gave us an opportunity to witness a strange ceremony.

A loud, deep, prolonged hee-aw, ho-o, ah-ah, was bellowed by a quartette of naked, painted, and feathered savages, squatting